

Vol. LIII

No. 4

*Duplicate*

# THE FOREIGN MISSION JOURNAL

OCTOBER, 1902.

Subscription 35 Cents in Advance.

PUBLISHED MONTHLY BY THE  
FOREIGN MISSION BOARD,  
SOUTHERN BAPTIST CONVENTION.

RICHMOND, VA.

ITALY  
MEXICO  
BRAZIL

CHINA  
AFRICA  
JAPAN

THE WORLD FOR CHRIST.

The King's Business Requireth Haste.

# Our Foreign Missionaries.

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*Native Helpers.*—Ten ordained preachers, 23 unordained preachers, 3 colporters, 7 Bible-Women.

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LAICHOW FU.—J. W. Lowe, Mrs. Lowe, Miss Mary D. Willeford.

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ABBEOKUTA (Ibadan).—W. T. Lumbley\* and Mrs. Lumbley.\*

AWYAW (Ibadan).—S. G. Pinnock, Mrs. Pinnock;\* L. M. Duval, Mrs. Duval, Native Evangelist, James Adetayo, and one native teacher.

OGBOMOSHAW (Lagos).—C. E. Smith, Mrs. Smith, W. M. Perry, Mrs. Perry and one native teacher.

LALATE.—L. O. Fadipe, native evangelist (ordained), and one native assistant.

## ITALY.

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*Cagliari.*—Signor Cossu.

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KUMAMOTO.—W. H. Clarke, Mrs. Clarke, 21 Kamitori Cho 4 Chome.

The postage to each of our missions is *five cents* for each half-ounce or fraction thereof, except to Mexico, which is *two cents*. Be sure to put on enough postage.

\* At present in this country.

*"And they that be wise shall shine as the brightness of the firmament;  
and they that turn many to righteousness, as the stars forever and ever."*

# The Foreign Mission Journal.

[Entered at the Post-Office at Richmond, Va., as second-class matter.]

VOL. LIII.

OCTOBER, 1902.

No. 4.

## OUR OUTLOOK.

As the Associations and State Conventions will be meeting for the next five months, it may be well to give briefly a statement as to our work and its needs.

The missionaries in general are reporting blessed progress on the mission fields; especially is this true in China and Brazil. Many baptisms are being reported, and we hear of new churches springing up. The missionaries are giving much attention to training native converts for Christian work. For a number of reasons this is very wise. These native preachers not only know the language, customs, manners and thought of their people, but they can live on much less than the foreigners. To train fifty native preachers takes much of the time of the missionaries and a good deal of money, but already we are seeing the blessed results from this work.

We have in the last few years greatly increased the number of our missionaries and also native workers. At the Southern Baptist Convention in 1898 we reported 76 missionaries and 117 native assistants, 193 in all; this year at our Convention we reported 115 missionaries and 171 native assistants, or 286 in all. Since then seven other missionaries have gone out, and two more sail this month. We have a force at present of about 300 workers.

Many of our new missionaries need houses in which to live. To use the native houses all the year around, in some of these countries, would imperil the lives of the missionaries, and also diminish their usefulness. It can be readily seen that the demands on the Board are very great. We have tried to be very careful, but the calls from the foreign fields for more workers, and the pleading from noble men and women at home that they be allowed to go, stir the hearts of the brethren of the Board. Did not the command of our Master that we pray for laborers imply that we should help to send them if they want to go? Southern Baptists can easily sustain all now on the field, and also send out twenty more this year if they will. One sister, who for several years has given the salary of one missionary, writes in reference to helping to send another. Several brethren are contributing enough to pay the salary of one worker, either a missionary (\$500 to \$600) or of a native worker (\$100).

One great difficulty in our way is that special objects are constantly being put before our people by agents in the different States, while no one pleads specially for the millions upon millions in foreign lands, about whom Christ gave His final charge. Let any one only look around him and notice how the churches raise their thousands for objects near by, while the dying millions stand neglected, yet with barriers removed and the doors of access to them wide open. Cannot, will not our pastors consider the great opportunities God has put before us and lay this work on the hearts of His people? Let us make it the "*special object*" this year, to give the bread of life to the dying.



#### GUILTY OF FELONY.

It has been strikingly said: "We are trustees, and not proprietors, of the blessed Gospel of Jesus Christ. We cannot appropriate it selfishly without being guilty of felony against the rest of Mankind."

The point is well taken. The parable of the talents (Matt. 25: 14-30) bears directly on it. The "man going into a foreign country called his own servants and delivered unto them his goods." He gave to them not to get profit to themselves, but for their master. He who merely kept his one talent "hid in the earth" was wicked as well as slothful, and received the awful sentence, "Cast ye the unprofitable servant into outer darkness."

Certainly the unspeakable gift of God, the riches of Christ Jesus, has been committed to us, not for our use or enjoyment, but for the Master's glory. If an individual or church fails to use this gift for God's glory, he betrays his trust, he is "guilty of felony against the rest of mankind." An "omissionary church" is robbing mankind as well as God. Thousands are living and dying without Christ, who could hear the Gospel if only our churches would recognize their plain duty. They are deprived of light and life by God's own people! It seems incredible, but such is the case. We all know that there is hardly a State in the South where the churches of that State could not support our entire missionary force if they would, and not only suffer no loss thereby, but be immensely benefitted by their sacrifices. We talk of our prosperity and blessings, but are we not using these things for ourselves and forgetting the lost? The brother who thanks God that his "lot is cast in a Bible land," does he ask why God has so favored him, and what is his duty in view of this happy condition? If he is not helping to bring others to light, he is guilty of selfishly enjoying the blessings which God gave him as a trust for others.



Dr. Z. C. Taylor, who has been resting at Eureka Springs, Ark., with his family, report that both he and his wife are some better.

SOME FEATURES OF FOREIGN MISSION WORK.

In looking over the world-wide field and observing not only our own work, but also that carried on by others who love our Lord, there are certain features which are coming more or less prominently into view.

First of all, the march of faith continues. The number of missionaries, converts, native churches and mission stations is everywhere increasing. Taking a backward glance of only ten years, we see the world troubled by wars, famines and pestilence, but all these disturbances have but increased the zeal of God's people. The Boxer troubles in China were hardly over before the missionaries returned to their posts and others also were sent. Our own force has been increased in every part of China, and other denominations have increased also. Along with this there is seen a marked increase in opportunities. War in the Philippine Islands has hardly ceased yet, but missionaries have already found their way there. India has been smitten with famine and pestilence, but the number of missionaries and converts goes on increasing. Africa is being rapidly opened up with railroads and telegraphs. The Imperialist Cecil Rhodes once said that with all his ideas of material expansion, he could not keep up with the missionaries. The railroad from the Indian ocean to the source of the Nile, lately built, was made possible by the work of the missionaries in Uganda and the surrounding country.

No matter in what direction we turn we see the work expanding. The march of faith continues.

Second. This has made necessary certain institutions, chief among which are schools to train native preachers and hospitals for the sick. One of the missionaries of the London Missionary Society wrote not long ago: "*We are alive, and must grow.*" Growth and the opening up of new avenues of usefulness characterizes all missionary work.

Third. Certain tendencies, mighty movements, we believe are discernable. There is the movement, already sanctioned by this government, and soon, we trust, to be sanctioned by other governments, to prohibit the sale of spirituous liquors and opium to savage nations or nations just emerging from the savage state, so that the work done in the islands of the Pacific and Africa may not be neutralized by rum. This will mightily help to save Africa. Then there is a quickening of progress in almost all fields. In Japan the remarkable movement towards Christ continues. Thousands hear the Gospel now who were once indifferent or hostile. A missionary of the American Board has recently written concerning his work in Japan: "So great crowds came that after the church had been filled to its utmost capacity, the gates had to be closed against the coming of others. This is the first time that I remember to have heard of its being necessary to close gates against throngs seeking to hear the Gospel."

Missionaries in China are almost desperate in their appeals for help to meet the tide of interest in the "Jesus religion," which is sweeping over the land. A missionary has written: "There is a tremendous movement toward Christianity. Cities, town and villages are calling for leaders. The great question of the hour is, How can these mighty forces be marshalled for the Lord and His kingdom?"

So, too, in Brazil the great success of our work there in the last few years is to be more than paralleled, it seems, in this year. In other fields, while there is no special feature, the good work goes on.

And finally, there is a growing conviction among all Christians of the necessity of co-operation among churches and individuals. The churches are getting closer together and more earnest. The clamorous discussion of plans is giving place, in most quarters, to the earnest desire to work the plans we have. The erratic is giving place to the regular, and men everywhere are desiring to touch elbows in this fight for God.



#### TABLE OF RECEIPTS.

Below appear the receipts of the Board from May 1, 1902, to September 15, 1902, arranged according to States. The figures are not discouraging, but with the increased expenditures, consequent upon the enlargement and prosperity of our work, our receipts must be very much larger in order to meet obligations. See last page for indebtedness:

Virginia .....	\$6,180	70	Mississippi .....	\$	736	50
Georgia .....	3,680	10	Louisiana .....		526	12
Kentucky .....	3,285	37	Florida .....		134	64
Texas .....	3,055	12	District of Columbia .....		116	66
South Carolina .....	3,003	95	Arkansas .....		55	78
North Carolina .....	1,869	18	Indian Territory .....		42	15
Missouri .....	1,508	37	Oklahoma .....		20	89
Alabama .....	1,350	97	Other sources .....		2,936	10
Tennessee .....	946	60				
Maryland .....	781	01	Total .....	\$30,230	21	



#### HOW MUCH DO YOU GIVE?

Read the letter below from a young lady teaching school, and then ask what would Southern Baptists do to hasten the coming of the kingdom if each would give as much in proportion as this young lady:

Dear Brother,—I still love the foreign work, and I write to pledge myself for one month's salary (\$50) for a missionary. I wonder if there are not eleven other teacher in our Baptist ranks who will join me in this? My heart's desire had been that my dear home church would raise the rest, that we as a church might have a substitute across the sea. I trust I may do more, or, at least, this much, every year, but only pledge myself for the present. I am only a public school teacher, with my dear father to provide for, otherwise it would be my greatest pleasure to help you more. I write you now as an earnest of my thankfulness to the Lord for His wonderful goodness to me.

**PERSECUTION IN MEXICO.**

Romanism is always intolerant. Her very doctrines make her so. With her teaching that "outside of the church there is no salvation," her transforming of the beautiful symbols of faith into sacraments, the confessional and subservation of all things to "the church" and its priesthood, Romanism must be intolerant. History has tens of thousands of witnesses to the fact that this intolerance becomes persecution whenever there is opportunity. It must be so as long as Romanism is as it is, and the boast of Rome is that she is always the same. It would seem incredible that persecution could arise in Mexico, our sister republic, not more than 150 miles from the capital of the country. But such is the case. On August 14th Bro. W. F. Hatchell, of Morelia, Mexico, writes:

Last week my helper, Bro. Josue Valdes, and I were imprisoned, being accused of insulting some priests. One of our members was very ill, and we went to visit her. When we reached her home we found that a priest had preceded us and was endeavoring to get the poor woman to confess. He had been sent for by the old woman's son, who is a Catholic. When we entered the sick room the priest said that we had no right to interfere with him. Bro. Valdes replied, that she was a member of our church; that we had been sent for, and that we did have a right there. Presently another priest came in. I did not say one word to either of them, but policemen were summoned, and we were carried to prison. A friend saw the prefect in our behalf, and we were released, after spending four or five hours in prison. The woman died the next morning. The priests claim that before she died she returned to the "mother church," and died in the "faith." If she did confess to a priest she did it while unconscious, as she always affirmed her faith in Christ and refused to make confession to a priest, though efforts were made to get her to do so, till she became unconscious. The days of persecutions are not passed yet, but we are willing to suffer for Christ's sake. We believe that a better day is coming for Mexico. The Lord has promised to be with His people, and He will bless their efforts in priest-ridden Mexico. Oh, that we had more workers!



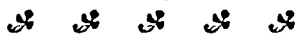
**THE NEW SOUTH AND THE NEW DEMANDS OF FOREIGN MISSIONS.**

Mr. Richard S. Edmonds, of the Manufacturers' Record has shown, in a recent address, that since the civil war sixteen billions of dollars have been added to the values of the South. Most of this is in manufactures, and chief among the manufactures stand the cotton mill industry. Many parts of the South have been transformed by this industry. What a few years ago was a railroad station or a village, in many cases, has been transformed into a thriving manufacturing town. And this transformation keeps on. Many of the men at the head of these great cotton mills are avowed Christians. We thank God for it, for it is but reasonable to hope that they will develop into the best and ablest of Christians. But against this hope is the commercial spirit of the age, and allied to that a certain local spirit, which tends to narrow the lives

of these growing men. The market for cotton goods is largely in China, Japan, Africa and other foreign countries—especially China. That huge country, with its countless millions, is looking to this country and England for cotton goods. Our own mills were so dependent on this market that their prosperity was seriously threatened by the Boxer troubles. But now all that is a thing of the past. Thousands of spindles are running night and day to fill orders from foreign lands.

Looking at one of the old towns of the South, made new by this industry, the thought occurred, that this new commercial life carries with it a new responsibility and a new opportunity. Should the Christian people of the South be content to get more out of China than they give? And yet if the value of one year's sales of cotton goods were emptied into our treasury, what an increase of power it would be. If we get from China money for cotton goods, surely we ought to give them the Gospel in return. We ought to do it. God has prospered the work of Southern Baptists in China. He has given us a start there as well here in our new life.

A new opportunity comes with this new commercial life, an opportunity not only to the young men of the South—we are accustomed to that idea—but an opportunity for them. The increased prosperity, not for the officers and operators only, but for many others, merchants, farmers and middle men, will *enable* them to give more for God's cause. Some months ago a cotton mill man, who had been for years a church member, said after hearing a missionary address: "Now I believe in foreign missions. I did not understand it before." This belief ought to bring large fruit, because the man has a large income. At this time when we are to build houses for missionaries, churches and schools for preachers, as well as hospitals for the sick, it is but reasonable to hope that these prosperous young men of the South will open their hearts and purses for God's best and most spiritual work.



#### NOTICE THIS SPECIAL OFFER.

To any one sending twenty new subscribers, at 25 cents each, we will give as a premium "The Story of Yates," by Taylor. The book sells for \$1 by the Sunday School Board in Nashville, Tenn. Here is an opportunity to get it as a premium, postage prepaid. Renewals will count the same as new subscribers.



#### TRACTS FREE TO WORKERS.

We again call attention to the large supply of tracts on Foreign Missions which we have for distribution. They are free. Send and get a supply for your church. It is wonderful how much good tracts will do. Sow the seed. Scatter them among God's people. Call attention to them; the people need them, and will welcome them.

**SPECIAL REQUESTS FOR PRAYER.**

A number of our missionaries have written asking that prayer be made in behalf of some special features of their work. Here are some from recent letters. Bro. E. Z. Simmons: "The great need of our work seems to be more well trained and consecrated Chinese pastors, preachers and Bible women. I beg you to join with us in praying for more of such workers."

Bro. E. A. Jackson asks for prayer for recent converts—"babes in Christ"—and that God will raise up preachers among them; also for a worker among the German colonists of Brazil.



**NOTICE AS TO THE JOURNAL.**

If you fail to get your Journal promptly or hear of any one else who does, will you please promptly notify us?

We want ten thousand new subscribers at once. Will you send a club of ten or more?

The Journal now has a very large subscription list, but we ought to issue 40,000 a month, instead of 22,000. The sisters help us much in procuring new subscribers.

**PREMIUMS FOR THE JOURNAL.**

For 40 cash subscribers, at 25 cents each, we will send free to the one getting up the club a copy of "Italy and the Italians," by Dr. George B. Taylor.

For 20 subscribers, at 25 cents each, one copy of "The Story of Yates," by Dr. Charles E. Taylor.

For 20 subscribers, at 25 cents each, one copy of "Romanism In Its Home," by J. H. Eager, D. D.

For 10 subscribers, at 25 cents each, a copy of Pierson's great book, "Crisis of Missions," of Gordon's excellent book, "How Christ Came to Church," or one year's subscription to the Journal.



**THE SCOTCH-IRISH OF CHINA.**

We venture to call the Hak-ka people the Scotch-Irish of China, not because they came from either the Scotch or the Irish, of course, but because they resemble in many respects that sturdy race. Like the Scotch-Irish, they came from the mountain districts of the north, and, like them, too, they are a people of great intelligence and force of character. The following account of the people and our mission among them, written by Bro. J. R. Saunders, is both instructive and interesting:

The Hak-ka field is located some 150 miles north of Canton, and 225 miles northwest of Hongkong. It is mostly a high, mountainous region; yet it is traversed by the Pak-kong, Young-kong and Tung-kong rivers. The valleys are very fertile, and the mountains contain much coal and valuable minerals. Our

field proper covers the whole of Yung-une, Chungning-une and Lipping-une districts, and a part of Yin-tak and Fat-kong districts, containing a population of probably two and a half (2½) millions of people. This by no means includes all the Hak-ka people, but only those who are left entirely to Bro. S. T. Williams and myself to evangelize and develop.

The Hak-ka are a people unto themselves even in China. They came from North China about a thousand years ago, and gradually took possession of the lands they now occupy. They never practiced the cruel vanity of foot binding, and the women have more freedom than the average female of the Orient. A greater per cent. of the men belong to the *literati* than those of any other districts of South China. The people are not so firmly bound to the superstitions and traditions of their fathers, hence they are more easily reached by the Gospel. Many are anxious to learn "of that way." They have lost faith in the gods made by hands, and their souls are hungering for the Bread of Life. Many of them "would see Jesus" were there faithful men and women who would attach themselves to them and preach Jesus.

The history of the work done there embraces the brief period of twelve (12) years. Until then no glad tidings of a Saviour had reached them. Theirs was the land of darkness, where the shadow of death gloomily hung over them. The light first shone through God's Word. A colporter, Bro. Lee Yuk-wa, sold some Bibles and religious tracts. At the entrance of His Word there came light. The first man baptized was Ho Lap-Ching, twelve years ago. Our Lord soon made it known that he was a chosen vessel to preach unto his fellow-countrymen. This he did for years to the glory of his Saviour.

The report soon came to our mission in Canton that an effectual door had been opened in the Hak-ka field. Dr. Simmons, being anxious to enter this new made door, hastened to the field, reaching there eleven years ago. Dr. Simmons soon decided that "this is the Lord's doings, and it was marvellous in his eyes." The work centred around Tsai-ha market, in Yung-une district, where he baptized every trip he made. He usually taught classes at Tsai-ha. Sometimes the classes would number sixty persons, who walked many miles to hear the Scriptures explained by this godly man. He made twelve trips to the field, spending about a month each trip, doing class and evangelistic work.

Eight years ago two churches were organized, one at Yeung-shek, with Bro. Pun Tak-Chung as pastor. Bro. Ho Kapshi has baptized something near five hundred (500) persons during the last eight years. Three years ago the third church was organized at Lung-tin. The church is entirely self-supporting. Besides these three churches, there are a large number of stations, and doubtless many of these will soon be organized into churches.

Two years ago Bro. S. T. Williams reached Canton, appointed especially to this work. He has since made two trips of some three months duration. Though unable to preach to the people because of his limited knowledge of the language, he has already been a great help to the work in planning and advising. He has baptized between one hundred and fifty (150) and two hundred (200) in his two trips. He could have baptized many more who were inquirers, but preferred rather to wait for the fruits of repentance to appear. At present there is a membership in our Hak-ka field of 954, and as many more anxiously seeking the way of life. If only there were men and women to go up and possess the

land, it seems to us that we would have thousands in that field true to God where there are now hundreds. Only some eighteen months of actual work done in this field, and behold the marvellous results. There is probably not another field in China where the results have been so great for the efforts put forth as in the Hak-ka field. Surely God's Word has run and been glorified!



### NOTES.

Rev. W. H. Cannada and wife expect to sail October 20th from New York to Pernambuco, Brazil.

How easy to get ten new subscribers to the Journal. Try it, and send them on. You will be doing real mission work.

Rev. J. E. Hamilton, who has been working so successfully at Maceio, Brazil, will remove to Para, on the Amazon, and be connected with the Amazon Valley Mission.

Rev. E. A. Jackson, who has been working in connection with our Board in Brazil, has returned home for a few months. He has been very active in the Master's service in Brazil.

Kind friends of Rev. R. P. Mahon have generously furnished him the funds to come to the Tennessee Convention, which meets this year at Humboldt, with the church he served before going as a missionary.

Rev. E. Hez. Swem, of Washington, D. C., has been elected Vice-President of our Board for the District of Columbia. Bro. Swem is an active pastor of a large church, and is quite resourceful. We hope to see a good increase in contributions for foreign missions from the District of Columbia.

Rev. William H. Cannada, appointed some months ago as missionary to Brazil, was married to Miss Norma Clara Jenkins, at West Point, Ky., on September 16, 1902. Mrs. Cannada has been appointed a missionary along with her husband. They will sail for Brazil October 20th. We hope to present her picture and a short sketch of her life in our next number.

Many of our readers have heard of the death by poisoning of Claude Hartwell, son of Dr. and Sister J. B. Hartwell, in Teng Chow, China. The case was a very sad one, he and eleven other children died from eating chicken pie, which, in some inexplicable way, was poisonous, probably from the vessel in which it was cooked. Our sympathy goes out for the bereaved ones.

One of our missionaries writes and asks that we pray to God to raise up workers among the natives to reap the fields white to the harvest. We generally think of these in our own land when we make this prayer. Why not pray God to raise them up on the field also. One

Foreign Board has about six times as many native workers as missionaries, and they are doing a great work. May God speed the day when there will be thousands of native workers in every mission field.

Pleasant farewell services were held in Baltimore, Md., for Rev. Frank Rawlinson and wife, who sailed September 19th for Shanghai, China. At the Second church, Richmond, Va., a number of churches joined in a "God speed service" for Rev. C. T. Willingham and wife, who left for Japan. At the First church, Chattanooga, Tenn., and the church at Hopkinsville, Ky., sweet services were also held. These young missionaries were joined in the West by Miss Pearl C. Hall, who goes to Canton, China. She will be met in Nagasaki, Japan, by Bro. S. T. Williams, of Canton, China, and they will be married.



A HEATHEN TEMPLE IN CHINA.

**MADE A START FORWARD.**

The following letter explains itself and makes most interesting reading:

Last Sunday, September 14th, was a good day for the Baptist church of La Belle. We had set apart that day as the time for our church to make her offering to foreign missions. I had spent much time in writing and sending out personal letters to nearly 300 of our members, asking them to be present on that occasion, and to contribute as liberally as they could to this work, and also to pray that God might bless our church, and make us willing to do the work that He has committed to our hands. With almost all of these letters were placed leaflets on foreign missions, obtained from Dr. Breaker and Dr. Bomar. We also discussed different phases of foreign mission work at the prayer-meeting services for several weeks previous to the collection, and urged the brethren to get ready for it. When the appointed time came, we had a fine day and a large congregation. And after preaching on Rom. 10: 13, we received by far the largest contribution ever made by this church for foreign missions. Two years ago, when I began my pastorate here, this church was contributing about \$25 a year to foreign missions. Last year we advanced to \$67.21. This year we have in sight \$125. I write this that you may rejoice with us. Not that we have come up to the measure of our duty in this matter, but that we have made a start towards it.

Fraternally,

A. P. TURNER.

La Belle, Mo.



**EXTRACTS FROM LETTERS OF OUR MISSIONARIES.**

A brother baptized 71 a few days since in a State where no worker has ever worked except a few months several years ago. All our preaching places in this mission are begging for more seating capacity for the inflowing crowds, and we have not the means to supply the demands.—J. J. Taylor, Sao Paulo, Brazil.

Bro. Ernest A. Jackson has written from Brazil, giving a long and glowing account of a recent missionary tour. He closes the letter with the following words: "Let us unite in offering praises to our God and Heavenly Father for opening up this glorious work, and for the 76 baptized as the first fruits of Espirito Santo. Pray for these babes in Christ, that the Great Shepherd raise up an overseer for this flock. A young man, who knows and speaks the German language, would have the greatest opportunity of usefulness, as there are thousands of German colonists who know no other language."

Yesterday I went to Pan Tao San, one of our out-stations, where, by arrangements, the Hwoa San church was to meet. Pu Kwang, the first convert of that church, baptized in 1895, has fixed up, at his own expense, a very neat chapel, and yesterday there were over 100 in it, besides the crowd at the doors and windows. This village has 24 Christians and several inquirers. For two or three years we have had preaching there, and sooner or later a church will be organized. Entirely at the suggestion of the brethren, it was decided to establish an out-station at a market village near by. This makes the seventh out-station worked by four churches. Not one cent, thus far, has been paid for places of worship. We are now Christianizing in 79 villages.—W. H. Sears, Tsingtau, China, July 14, 1902.

I hope that at least \$500 can be gotten from the United States to help secure

a more commodious preaching place at Sai-naam. Such a gift would be justified by the fact the opportunities for preaching to the heathen are especially good, and the members are subscribing liberally. A boy's school, which is a necessity for the children of Christians, has been established, and has an average attendance of sixteen. This is supported mainly by the native Christians, and without the use of mission money. \* \* \* At Tsing-uen I took part in the examination of four candidates for baptism, and was thoroughly satisfied with their Christian experience. There are many inquirers at the chapels.—Extract from quarterly report of R. E. Chambers, Canton, China, June 30, 1902.

I have the four Gospels ready for the printer. This is not a translation, but a change from the Canton dialect to the Hak-ka dialect. The brethren that are studying this dialect are very anxious to get these ready for use by the time they move up to Ying-tak in the fall. I made one trip to Sai-nam and assisted in the organization of a church of 25 members. We ordained a pastor and two deacons. The church starts off with bright prospects of growth and usefulness. I have baptized several there since the organization.—Extract from quarterly report of E. Z. Simmons, Canton, China, July 5, 1902.

The number of women in our classes and on our visiting list increases, and we trust that some of them may eventually be saved. Among them there is but one applicant for baptism, and we think it well for her to wait at least another year before she receives it. The women's minds are so dwarfed and dulled and biased that they understand the simplest truth very slowly, and only thus can their dead souls be reached. The opportunity is too late in life for the vast majority of these poor women. We must win the children for Christ, and wait for the results, which must follow even after many years.—Miss Julia K. Mackenzie, July 15, 1902.

We left Soochow on July 1st, and came up here with Dr. Bryan, Mrs. Tatum and Miss Parker. We brought our teacher with us, and have been able to make better progress with the language than we could have done in the hot, cholera-stricken city. We hope to be some little help to the Brittons when we go back. We are impressed with the multitudes of people living in idolatry, and the need of more missionaries. Large numbers of Chinese are passing into eternity during the epidemic of cholera. We are becoming adapted to the changes in climate, food and surroundings. We feel that God has a work for us to do here, and we are preparing for it by wrestling with the language.—Mrs. C. G. McDaniel, Mohkamsan, China, August 9, 1902.



#### THE CHINA BAPTIST PUBLICATION SOCIETY.

By Rev. R. E. Chambers.

An article that appeared in the June number of *The Foreign Mission Journal*, under the above title, will, I fear, give a wrong impression as to the amount of work done by Baptists in giving God's Word to the Chinese in their own language. In a letter, quoted from in the article referred to, I said, "I wish very much that I could send you the complete New Testaments as you requested, but as a matter of fact, I do not know where I could get in all China one *new* copy of the New Testament in Chinese, which contains the translation for 'baptizo' and its derivatives that is acceptable to Baptists." The Editor of the Journal

comments as follows: "Think of it! in all China not one copy of the New Testament which contains the translation of 'baptizo.'" I am very happy to say that the case, bad enough as it is, is far from being so bad as that single sentence would seem to indicate. There are many New Testaments in circulation in China which contain the translation of "baptizo." Baptist missionaries have done much exceedingly valuable work along this line.

I give below a brief outline of the Baptist versions of the New Testament in Chinese. I am indebted to Dr. Graves for the facts:

1. *Marshman's*.—First printed translation. Published in Calcutta several years before Morrison's was published in China.

2. *Goddard's*.—Completed the New Testament in 1853. Our mission had the blocks cut in 1858 in Macao, two years after Dr. Graves' arrival.

3. *Lord*.—Revised Goddard's translation and improved it. This version has been in general use among Baptist churches since 1872.

4. *Canton Colloquial*.—Gospel and Acts only. Blocks owned by our mission, and in general use.

We still have the blocks that were cut in 1858 of Goddard's first translation, but while useful in portions, such as we generally circulate among the people, they are too large for general use, and the translation, while excellent foundation work, has been much improved and superseded by Lord's revision. There have been several editions published of Lord's revision, two with and others without references. But these are all now out of print. One reason that another edition has not been published is that it was thought best to wait until the new revision, upon which Dr. Graves and others have been working since the Missionary Conference of 1890 was complete. We have here in Canton the blocks for part of the New Testament in Cantonese colloquial. The Swatow Mission, of the Northern Board, have the entire New Testament in Swatow colloquial, which can be used only in their section. Most, if not all, other Baptist missions in China have more or less of the New Testament in their respective colloquial dialects. So it appears that Baptists have done much in this very important department of Bible translation and circulation.

At the same time it would be difficult to state our present needs too strongly. We are without any New Testaments with which to supply the demand, except those printed from the blocks of Goddard's unrevised translation. Looking at the Baptist work as a whole, we need at the very least three editions of the New Testament, one octavo, one pocket size, and one with references. The first two of these are now in process of printing. Looking at our South China Mission, we need, besides the above, the entire New Testament in Cantonese colloquial. We have only the Gospels and Acts now. And we need the New Testament in Hak-ka colloquial. Mark's Gospel in the latter dialect is now in the hands of the printer.

And now let us look how the situation of other denominations contrasts with ours. There are three strong Bible Societies working in China—the British and Foreign, the American, and the Scotch Bible Societies. All of these have large resources, and the bulk of their publications are sold at about one-fourth or one-third of the actual cost of production. Many of these can be sold to the Chinese at or about what the various missions have to pay for them. Many of them are circulated by the Bible Societies' own agents and colporters. Baptist missions can use the Bible Societies' Old Testaments, but not their New Testaments, as they use only the terms for "baptizo," etc., that are acceptable to Pedobaptists. It can be readily seen that we must, as a denomination, spend much money in

printing and circulating New Testaments where other denominations, as such, have to spend very little or none. Baptists need some organization to do for them what the great Bible Societies and Tract Societies are doing for other denominations. We hope the China Baptist Publication Society will meet this need.

The catalogues of the Bible Societies contain long lists of the different issues of the Old and New Testaments, complete and portions, that are for sale at their depots, etc. I give a few facts gleaned from the catalogue of the American Bible Society. They have Bibles and Testaments in six different sizes of type and in a dozen or more styles of binding, paper, etc. New Testaments, in any quantity, can be purchased from them at prices ranging from one cent to about \$1 per copy. Besides fourteen different issues in the book language, there are numerous issues in the different colloquial dialects. They have New Testaments with references, others with marginal headings, others interleaved, etc. There are also numerous editions of the New Testament with the Psalms bound in one volume. It takes but a moment's thought to see what a disadvantage Baptists labor under in that they have none of these, except as noted above. I think it but just for me to add that I do not blame the Bible Societies for not getting out special editions for us. Baptists, at least American Baptists, contribute very little to their funds. I think Baptists should contribute some to their funds in view of the fact that we use their Old Testaments. The main thing I am concerned about is to see Baptists doing their full share in this great work. And besides, a special obligation rests upon us. Special truths will remain obscure unless we see that they are made plain. As the situation is to-day, the great mass of Christian literature in existence and in circulation in China—Bibles, tracts, etc.—is against our peculiar views wherever it touches them. We appeal most earnestly to American Baptists to help us to change this state of things.

Canton, China, July 11, 1902.



#### INCIDENTS AND EVENTS OF MISSIONARY LIFE.

A story has recently been told of an English official from Peking, who was asked by a gentleman if he had witnessed any effects of Christianity upon the high officials of the Chinese empire. In reply, the official said that he had once asked a high mandarin if he had ever read the Bible. The mandarin returned to his inner room and brought back a book full of extracts from the New Testament, saying that he had copied from it the things which he most admired. Then laying the book upon the table, he put his hand upon it and said: "If only the people who profess this religion were to live in accordance with its precepts, this religion would spread all over the world."—*Missionary Herald*.

In the matter of trade, China has already recovered from the effects of the Boxer riots. The total imports of China for the year 1901 were the largest in her history, larger even than for the year 1899, the year which preceded the Boxer troubles. Her export trade for 1901 shows a great increase over the year 1900, though not quite so large as for the year 1899. Truly China has great recuperative powers. In this country manufacturers of railroad material, mining and agricultural implements, as well as of cotton goods, are looking and preparing for a great trade with China. Shall we not take advantage of this condition and redouble our efforts to send them the Gospel?

The power of the Gospel to awaken dormant faculties, and to inspire with new life those who are degraded intellectually and morally, has been witnessed in all Christian lands. But cases of this kind come more frequently under observation in uncivilized and pagan communities, where the light of divine truth breaks suddenly upon souls sunken in ignorance and sin. Rev. Mr. Kilbon, of Amanzimtote, sends an account of one of the graduates from their theological school, who when he came to them, five years ago, was barely able to spell out the words of his Bible. His mind was wholly untrained, and it was difficult for him to take in much or to give out what he had taken in. Little was expected of him, and he was frankly told that he could never expect to be given a certificate of graduation from the theological school. But he stayed on, supporting himself almost entirely. He was not turned away largely because he came from a purely heathen district, to which he might possibly return and be of some service. But filled with a new love and a great purpose, his powers awoke. He has proved himself a diligent and hard worker both with brain and muscle, and has given all his teachers great satisfaction; so that Mr. Kilbon can say: "We seldom have had greater pleasure in handing a certificate to one who has pursued a course in the school than we had in giving one to this young man."—*Missionary Herald.*

The same encouraging conditions which characterize our work in China obtain for other denominations also. Dr. Thomas S. Barbour, one of the secretaries of the American Baptist Missionary Union, has recently visited China, and reports that the "opportunity for effective Christian work is simply unbounded. A stream of callers continually passes in upon the missionary, and new openings, with promise of chapels without cost to the mission, multiply. The task of the missionary is chiefly one of discriminating between legitimate and fictitious applicants. Law suits, to which the Chinese are addicted, are sometimes the explanation of these applicants. But many requests are genuine."

Since 1893 the receipts of the Southern Presbyterian Church for Foreign Missions have grown from \$133,900 to \$168,421.98, and their missionary force from 106 to 166. They have 55 churches and chapels. There were added on confession for 1901, 864 souls. Total church membership in foreign lands, 4,664. The latest report of their Board says: "Every one of our fields urgently needs reinforcement. There is also need of increased expenditure in all our fields in the work of training ministers and leaders for the native churches. The best results from our medical work in China and Korea are not attained because our missionaries are not supplied with proper facilities."

So it is with us—we need proper facilities, both for medical and educational missionary work.

The English Baptists, whose Foreign Mission Board is called The Baptist Missionary Society, have reported their work for the year 1901. They have 134 male missionaries; 112 wives and lady workers; 30 native missionaries, and 585 evangelists, colporters, etc. There were 2,967 baptisms last year. The total number of church members in foreign countries is 53,134. Besides these there are 15,000 pupils in their day schools, and nearly 25,000 pupils in their Sunday schools. The report speaks of "unparalleled opportunities for extending the work, and numerous offers from specially well-equipped young men."

## Letters from Our Missionaries.



### JAPAN.

#### The Power of an Open Bible.

Kokura, Japan, August 2, 1902.

Dear Brother,—The baptism of three young men recently cheered the hearts of our Christians. These new believers, like those of ancient Berea, searched to see whether these things were so by Bible study, and by attending to learn the Gospel at nearly every service for a year. The power of an open Bible upon the Japanese life is felt more and more. We often tell them that the present standing of the Saxon nations has been attained largely by the influence of the Bible.

But the people are largely ignorant of the Scriptures, and need to learn and to read line upon line. Like many in other lands, some have a tendency to read into the Bible their own ideas or those of Buddhism. A young man, after reading the genealogy of Christ in the first chapter of Matthew, asked if all these mentioned were gods.

My present teacher is one of the younger generation, trained in a Christian home, and looking forward to the service of God as a preacher. He is so sensible and ambitious and humble-minded withal that it is a pleasure to talk with him.

A goodly number have attended preaching of late, and some have inquired about the way, while at Moji two are asking for baptism. While God is thus moving among the heathen, we all rejoice that from the other side Calder Willingham and his wife are coming to help us in the harvest.

May they arrive safe, and find here a home which God's service will ever sweeten and bless.

Yours for the Master,

G. F. HAMBLETON.



### CHINA.

#### The Zeal of Idolaters.

Dear Brother,—When in the interim I was spending a few days at a market town, while there I decided to walk out six miles to a village, where we have brethren and spend the day with them. When half way we (a native preacher and I) were overtaken by rain, and looking around for shelter, we saw a cave up in the side of the mountain, where we decided to go. After having climbed some two hundred steps, cut in the solid rock for the greater part of the way, we were at the cave. This was a beautiful place as formed by nature, but the natives had

spoilt it by turning it into a temple, or a place for heathen worship. It was evident from the number of altars, idols and appearances in general that it was a very popular place of the kind.

While there, during the hardest of the rain, a man came with a pole on his shoulder and a basket on each end of the pole. In the baskets were a large dressed chicken, pork, wine, tea, rice, incense, several kinds of cakes, and many other things that the heathen use in their worship. He said that he had come three or four miles. He seemed very zealous in his worship and offerings to the different idols. The meats, cakes, etc., were taken home and eaten. We told him of the true God, of Jesus Christ and His power to save. When we explained to him that he could worship the true God at his home with his family, and that it was not necessary to buy so many things and go so far in order to worship the true God, he listened very earnestly, and asked many very sensible questions. He seemed very glad to get back, telling of the "Jesus doctrine."

I have related the above hoping it may emphasize the two following thoughts:

1. The *awfulness* of idolatry. Oh, if God's people could see and realize just what idolatry is, and the awful condition of the idolater, surely they would be more interested in the spread of the Gospel of Jesus Christ! But to realize this, I suppose they would have to see it in its home—yes, see it as the missionary does.

2. The *zeal* of the idolater. To realize the zeal and energy put forth by the heathen in their idol worship one must see it with his own eyes. The thought that appeals to me is, if the heathen are so zealous in worshipping that they know not what, how much

more zealous *we* should be in our worship of Him we do know.

May all who love the Lord be more faithful and true to the God of eternal ages.

S. T. WILLIAMS.

Canton, China, July 29, 1902.



### About Supporting Native Workers.

Canton, China, July 18, 1902.

Dear Brother,—For a number of reasons I think it would be much better to get societies to undertake to support or help to support the work at one station, or contribute enough to support one native worker to work under a missionary without requesting that a definite one be assigned to them. I have recently asked two societies who wrote to me about the matter to take shares in the work at my stations. Briefly stated, the reasons are:

1. The work at a station is usually permanent, while there are constant changes of native workers. Some are dropped for misconduct, some undertake their own support by giving part of their time to preaching, and part to other things, some are called to work at places supported by the Chinese in America. Some die. All the above changes have actually taken place in our mission during the past twelve months. Some workers, of course, remain permanently in one place.

2. When a native worker learns that he is supported by a particular society it increases the difficulty of getting him to co-operate in securing part of his support from the native Christians, and in other ways the difficulty of directing him is increased.

3. The supply of reliable men is not sufficient for the demand for natives to be specially supported. But there are many incidental expenses connected with the various stations, rent of

chapels, salary of chapel keeper, traveling expenses, etc., and these have to be met as well as the salary of the preacher. Gifts toward the support of the work at a station would not retard support by the natives, for while they could be informed that a particular church or society was contributing towards their support, or rather the support of the work at their place, they could be urged both by the native helper and foreign missionary to contribute all they could. At the same time the church or society in the United States would be glad to learn that the station or stations in which they might be specially interested were developing the spirit of self-support.

4. The problem of correspondence would be simplified. Copies of one letter might be sent to different societies. There would always be more interesting news to report.

I am glad to say we are all quite well and happy. With cordial greetings. I am,

Yours fraternally,

R. E. CHAMBERS.



### Six Full and Exceedingly Happy Months.

Teng Chow, August 1, 1902.

Dear Brother,—Just six months ago to-day I arrived in this city, and these have been very busy and also exceedingly happy months. I think I came out well prepared for the worst, and in most cases have been very agreeably surprised.

The impressions I have gained in this short time are so unlike anything I had conceived mission life to be. It has been my good fortune to visit the various stations and meet all of our missionaries in their homes, and see something of the great work that is being done. I think I have been most strongly impressed by the great destitution existing everywhere, and the

comparatively few workers. At home, five or six workers in one of these cities may seem quite adequate to the needs, but when we think of the numerous villages, within fifteen to twenty miles of these stations, and the vast number of people living in this small radius, it is evident the work can be touched only here and there by the present force.

This is indeed a noble band of men and women contending against the powers of darkness. We are earnestly praying for several new workers this autumn. So far, nearly all of my time has been devoted to study, and very pleasant employment I have found it, despite the fact the characters are so mysterious looking, and the sound harsh and unmusical. With the exception of a few weeks, I have been in Teng Chow, and am much indebted to Dr. Hartwell's family for their great kindness and hospitality, as well as to several other members of our mission.

Am giving two hours each week to teaching an English Bible class of young men—students in an English school here—and am hopeful that some good may result. As this is all I am at present able to do, it is much enjoyed.

In company with Miss Hartwell, I made my first visit to the country last week—a village fifteen miles away. This is the most hopeful of all the work. It is wonderful how eagerly crowds of women will listen to all that is said. Surely even greater good cannot fail to result indeed! Much fruit is already being gathered—many of those recently baptized were from the country.

To spend a day out among the people certainly makes one anxious to be able to tell the good news of salvation to these heathen women. I have also been much interested in the school work as

a means of evangelization. Its importance would be difficult to over-estimate.

Two young women in the boarding school here, bright, capable and consecrated, have recently made their teachers very happy by saying they felt specially called to devote their lives to Christian work.

We need more of such workers, and hope in the near future that many others may have such a call.

Am highly pleased with the prospect before me; my health has been most excellent. My greatest desire just now is to be able to begin regular work.

Yours in the Master's service,  
MARY D. WILLEFORD.



MEXICO.

The Love of Christ Greater than the Love of Parents.

Leon, Mexico, August 22, 1902.

Dear Brother,—About a month ago I baptized a young fellow here in Leon who gives promise of a Christian life. He is about eighteen years old, and now desires to study for the ministry, but he needs considerable literary training first. His parents have cast him off since he became a Baptist, and he is suffering great persecution from their hands. I hope the Board will give us the school at Toluca, for we are in need of such a school, and there are a number of boys on our fields who are greatly in need of such a place.

Last Monday night I baptized four into the church at Silao. This now gives that church a membership of nine. One other stands approved for baptism, and still another has asked for membership. In fact, I think we will have baptisms down there right along. The work is quite hopeful; this here in Leon does not give so much promise. One of the boys whom I bap-

tized at Silao also wishes to go to school. There is a touch of sadness about one of the candidates in this last baptism. He is a young man of about twenty-six years of age, of the lower class, and is now perfectly dumb, caused by paralysis; however, he can still hear as well as ever. He was working in the mines, and from the hard work and peculiar atmosphere paralysis seized his tongue, one side of his body, and one leg. He was placed under the treatment of the medical missionary (Methodist) in Silao, and there he began to hear the Gospel, for up to this time he was a zealous Catholic. Some time ago he came to our services, and he liked our preaching so well that he has not missed a single time since then, although he lives some distance from our place of worship, and walks with a great deal of difficulty. I have seen him come when it was raining, and very few others would come. When he was asked if he would like to join our church, he gave affirmative nods, while he tried to murmur "yes," and his face fairly shone with happiness.

Yours fraternally,  
R. W. HOOKER.



BRAZIL.

Conversions and Baptisms Frequent.

Sao Paulo, Brazil, July 1, 1902.

Dear Brother,—I must write you something of the progress of affairs in this State and mission. Our work is now being blessed all around by showers of gracious power, and conversions and baptisms are frequent.

Here in the capital our cause is beginning to take on new life, and the congregations are growing. Last Sunday we had an overflowing crowd at night, and two candidates were baptized. A few Sundays ago three were

baptized, and now several profess conversion, and wish to be baptized. We are enlarging our preaching hall, and when finished it will be commodious and attractive.

Last Sunday afternoon I preached in a large public square (the Palace Square) to fully five hundred people, and had fine attention. This was in connection with the work of Dr. Teixeira, a converted Brazilian lawyer, who is preaching every week in the squares and streets of the city, and doing great good.

In Jundiahy, where we began work in the beginning of this year, there have been a number of conversions, and the new church, organized in May, is growing fast. It is a good field, and a promising one.

We are now commencing work at Piracicabo, a nice town of some 20,000 souls, and fine section of country. I preached there two weeks ago several times, and we are arranging for permanent work.

Bro. Deter is getting along well in Campinas, and making favorable progress in Portuguese. He has a most important field in that city of 40,000 inhabitants, and surrounding towns, and is going to do a telling work in all that region.

Our Bro. J. J. Taylor is getting strong again and is now preaching every week. How rejoiced we all are at his recovery.

If our lives and health are spared, we all mean to do plenteous and widespread seed sowing in this great State, and we expect an abundant harvest.

Our Baptist school in this city, under Mrs. Bagby's direction, is already giving us entrance into a number of homes, and giving us influence over a large number of young people, who belong to some of the best families in Sao Paulo. It will be a great factor in our

future work in this State if we can keep it up, and properly carry it forward. Yours in the Lord,

W. B. BAGBY.

✽

### At Work in the Amazon Valley.

Para, Brazil, July 18, 1902.

Dear Brother,—I wish I could describe to you my trip up the Amazon river. It was one of the finest spectacles one can desire to see. There is nothing in the world to equal it. The heat is too great for me to work on an article just now, but I hope to send you one from Recife. Had I a good kodak I would have sent you some fine pictures, but I have none.

The work in Manaus is doing well. Bro. Nelson and his excellent wife are doing a good work. The church is prosperous, and the members are full of zeal and good-will. I got over \$100 for my church building in Recife.

Poor Bro. Nelson I found with fever, and you should have seen, or rather heard, the brethren pray for him. I can assure you of one thing, and that is that the Brazilians know how to love their pastors.

In Para the little church is struggling along. We need a zealous missionary for this place. It is an important field, and we Baptists cannot afford to give it up. Who will come? I cannot look after it from Pernambuco. Who will come to our rescue?

I have been having special services, and some were converted. I hope to baptize them before I leave.

By the 24th instant I expect to leave for Natal, where we have a little church, and (D. V.) by August 6th, my thirty-fifth birthday, expect to arrive in Pernambuco. According to letters received from there, all seems to be well.

Yours for Brazil,

SOLOMON L. GINSBURG.

# Woman's Missionary Union.

AUXILIARY TO S. B. C.

MOTTO: "GO FORWARD."

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✉ Editorial communications to this department should be addressed to Miss ALICE ARMSTRONG, 1423 McCulloh street, Baltimore, Md. Orders for literature, which must be accompanied with money, stamps, postal notes, or checks, should be sent to Missionary Literature Department, S. B. C., 233 N. Howard St., Baltimore, Md.

## MISSION CARD TOPIC FOR OCTOBER, 1902, FRONTIER MISSIONS.

✂ "Thou shalt love thy neighbor as thyself." Oklahoma—Missionaries, 74; churches and stations, 305; baptisms, 606; churches constituted, 35. Indian Territory—Missionaries, 60; churches and stations, 224; baptisms, 539; churches constituted, 35.

STUDY TOPICS.—Marvellous growth of Oklahoma, Indian Territory and Western Texas. Opportunity for Southern Baptists. Our duty and privilege above all other Christian bodies to take this land for Christ. Necessity for prompt action. Pressing need for houses of worship in frontier settlements.

## PROGRAM FOR OCTOBER, 1902.

MEMORY THOUGHT: "One's life is worth just what it counts towards the elevation of mankind."

1. Hymn: "I Love Thy Kingdom, Lord."

2. Bible Reading (with comments by different members). Forgetfulness of God, Isa. 1: 2-4; Sabbath Desecration, Neh. 13: 13-15; Greed of Wealth, Ezek. 28: 5; Mormonism, Mal. 2: 15; The Remedy, Deut. 10: 12.

3. Truth in a Nut Shell: Difficulties in frontier sections; vast country regions with no religious opportunities; lack of church buildings; migratory habits of the people. Yet, in Oklahoma and Indian Territory alone last year, 1,145 were baptized and 70 churches constituted. Better frontier missions means better home development and better foreign mission work.

4. Prayer: Presenting our native land before God with thanksgiving for the work of the Home Board.
5. Facts from Leaflet: "Frontier Missions," by B. H. Dement.
6. Open Parliament: The Church Building Loan Fund—What is it? How can we increase it?
7. Leaflet: "A Helpmeet for Him," by Eleanor A. Hunter.
8. Boxes, valued at \$33,353, were sent last year to needy missionaries. If the Society has not yet secured a name, send for one before all have been distributed.
9. Business: Minutes, collection, reports of committees, etc. Note: Each Society should raise a small additional sum for the purchase of literature. In addition to "Monthly Literature," narrative and other leaflets may be obtained from 233 N. Howard street, Baltimore, Md. Send for catalogue.
10. Closing exercises.



#### MONTHLY MISSIONARY LITERATURE.

FOR PASTOR AND PEOPLE; FOR LEADER AND LED.—"Frontier Missions" is the topic for October, and a narrative leaflet, "A Helpmeet for Him," full of thrilling interest, will add much to the inspiration of the meeting. "Frontier Missions," by Rev. Byrn H. Dement, will supply needed facts. Price for the two leaflets, 5 cents, Mission Literature Department, 233 N. Howard street, Baltimore, Md. Please do not send orders for literature to 1123 McCulloh street.



<p>"Will you not offer yourself to-day To the service of the King? Yourself redeemed by the Saviour's blood To the feet of the Saviour bring?"</p>	<p>"Will you not offer yourself to-day While it costs you something to give? A priceless gift may never be yours To offer again while you live."</p>
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#### FRONTIER LETTER FROM TEXAS.

We did not take work here because of any human attractions, for there are none. The Board asked that we take this burden. They said it seemed to be God's will that we do so. After wife and I had earnestly prayed over the matter, we also felt that God wanted us here. So we said good-bye to home and friends and turned our faces to our field of labor, and oh, how glad we are that we came. For, every day and everywhere we are, we meet many that we have led to Christ and baptized. Just one year ago we went into a community where there was nothing but sin and riot. We announced that services would be in a private home. The house was filled to overflowing with wondering faces—wanted to see the preacher. Some never had heard a sermon. We held a two weeks' meeting. Now we have a church of thirty-five members, every young man leads in prayer, and a nice house of worship is almost completed. I have just closed a gracious meeting, in which a number were converted. I will mention one incident. On one occasion, when I reached the place where we had arranged to hold services, I found there was a barbecue and big ball at the house. I went away and spent the night, and on the morrow sent out and got a few women together. There was but one Christian woman in the town, which was the county

seat, and she was of great help to me. While passing across the street, a drunken man stopped me and said he was going to church with me. He went and took a front seat. After services, with tears in his eyes, he said: "Preacher, your sermon has reached me. I am a lost man. My mother is in heaven. My sister, who took the place of mother when she died, is in heaven. I promised to meet them there, and I want you to pray that I may be saved." Later, as we passed a saloon, he stopped, and said: "See, here is the place where I have done so much wrong. Here I have started so many young men in the downward path." Right down by that saloon we knelt and prayed that God might save him. He is now a happy man, with the hope of heaven in his heart. Yes, the joy of service outweighs the pain.

J. L. H. HAWKINS.



#### LETTER FROM INDIAN TERRITORY.

The progress in my field is painfully slow, owing to two leading causes. The first, and perhaps the greatest, is the unsettled condition of the people. About the time one thinks everything is getting in good shape, the membership begins to move away. It often occurs that the church is so weakened by removals as to be almost powerless. Then we have to begin anew to gather another membership. In the second place, almost 99 per cent. of the people that come to this country come for the sole purpose of making money, and so their whole time and thought is devoted to that end. The mining conditions in some sections of this Territory bring together a mixed multitude of people. I suppose there are from ten to fifteen thousand people within an area of six miles. We will soon begin our protracted meeting. Pray that scores may be gathered in. May the Lord continue His loving favor toward the Woman's Missionary Union.

W. P. HILL.



#### LETTER FROM LOUISIANA.

It is indeed a source of good cheer to the self-denying missionaries and their wives to know that dear friends of our Lord think of them in their struggles, pray for them in all their trials, and then lend a helping hand in their poverty and want. It is also a source of good joy to know that the Master's blessings attend the efforts of the W. M. U. Eighty-eight thousand dollars is no small factor in the work of our S. B. C. I rejoice with you in the triumph of woman's effort to tell the story of a Saviour's dying love. You will, of course, be pleased to know something of this field. My husband has been on the field two and a half years. His efforts the past year have been directed mainly in the building of a house of worship. The work has progressed until he hopes in a short time to be able to dedicate to God a new and comfortable house for His service. This will mean much to our cause here. The idea of a church home will greatly strengthen and encourage the little band of workers here, and it will tend to impress the people that we are to be recognized as factors in the future development of the country. The greater number of the people here are Catholics, and hard to impress, yet there is cause for encouragement in this respect. Some of them attend our services, and our hope and prayer is that the Lord will lead some of them into the light. This field is as much papal as Rome, Mexico, Brazil, or, indeed, any other papal field. We desire the prayers of all the Lord's servants, that His cause may prosper in our hands. The generous assistance given us by the ladies in the past has enabled us to continue the work, which otherwise we should have had to give up. Thanking you and all the dear sisters, I remain,

Yours with Christian love,

Mrs. C. M. LUCAS.

## A PAIR OF MISSIONARY PANTS.

AN INCIDENT FROM LIFE.

Mary E. Wright.

Mrs. Zellars came home from the missionary meeting brimming over with enthusiasm and fired with the determination to pack the box to be sent to the Indian Territory full of suitable clothing, if she had to empty the wardrobe of the entire family. Mrs. Zellars had the courage of her convictions, and without waiting to remove her hat, she went upstairs to select some articles from the childrens' wardrobe. The dinner bell called her down, and she found Mr. Zellars nursing a violent cold by the sitting room fire. "Fortune favors the brave," she murmured, and blandly inquired if he was too ill to stay at the office. She served him a tempting dinner, then tucked him cosily on a lounge; placed every possible and impossible want on a table near; fluttered about for ten minutes more in token of sympathy, and thus having paved the way, opened fire. "Dear, we are packing a missionary box, and the brother is just your size; we have a coat and vest for him, but we do want a pair of trousers. Haven't you a good pair you can spare?"

"Now, pet, you know I never have more clothes than I need. I am one of the most economical of men."

"Yes, I know, but may I look over your clothes? You may have forgotten and tucked away a pair."

"Certainly," this somewhat stiffly, "but I don't think you will find anything."

Mrs. Zellars, nothing daunted, attacked the wardrobe, taking down one garment after another, until the bed was covered and every chair in the room was draped with trousers. "Only eleven pair," she murmured as she assured herself that the wardrobe was empty. "Dear, don't you think you could spare this pair?" She held them up.

"What, those navy blue ones? Why, I expect to wear them this summer."

"How about this black pair, then, they look ministerial?"

"Why, Ruth, those are my Sunday pants; you don't want me to stay away from church the rest of the winter, do you?"

When ten pair had been examined and Mr. Zellars had declared of each pair separately that he could not possibly part with them, Mrs. Zellars began to feel discouraged. She gazed wistfully at the eleventh pair, and with a little hopeless cadence in her voice, said: "Don't you think you could spare these, dear; you have so many, and the good brother has none."

"Rather a sorry plight he's in, then; take them and let me rest." Mrs. Zellars hung them on a chair, and turned to put away the others.

"What are you doing, mother?" exclaimed fourteen-year-old Fred, as he opened the door. "Is the house to be turned into a second-hand clothing store?"

Mrs. Zellars explained and Fred caught up the hard-earned trousers. "Humph, this is the pair I tried on last fall to see how I would look in long trousers." As he spoke he plunged his hand in a pocket. "Blest if here ain't my knife I lost three months ago. Pa hasn't worn this pair since October. Whew, look here, pa," and from the depths of the other pocket he produced a crisp five dollar bill.

Mrs. Zellars' eyes danced. "Don't you think you could give me another pair and a coat and vest for finding five dollars you didn't know you had?"

Mr. Zellars looked glum, then he smiled. "Go, you incorrigible woman, and

take everything I have, leave me as destitute as the frontier missionary you describe, and then, perhaps, you will be content."

When I came in a few minutes later, Mrs. Zellars was still folding and patting the fruits of her ingenious scheming. She laughed merrily as she told me how she had wheedled George. He informed me, in a stage whisper, that he put the five dollars in as a joke.

"Yes, you did," exclaimed Mrs. Zellars, "then why were your eyes as big as saucers when you saw it?"

Mr. Zellars could not answer, and, of course, none of us believed him, but it did not matter, as the frontier missionary had two pairs of pants instead of one.



**RECOMMENDATIONS OF EXECUTIVE COMMITTEE, W. M. U.,**

ADOPTED AT ANNUAL MEETING, ASHEVILLE, N. C., MAY 12, 1902.

Believing that the recommendations received from the Home, Foreign and Sunday School Boards are the result of prayerful study of the needs of Southern Baptist Convention fields, we heartily commend them. In the hope that more effective service may be rendered by Woman's Missionary Union workers in the future than in the past, the following suggestions are made:

1. That the amount asked for by each Board be apportioned among the different States.

2. That the first week in January and third week in March be observed as times of special prayer for missions, linking with the former Christmas offerings for foreign missions; with the latter, self-denial or thank offerings for home missions. That in preparation of programmes for special meetings in January and March, exercises for one day be arranged with the definite purpose of interesting young people; that Woman's Mission Societies extend invitations and take pains to make the meeting bright, helpful and inspiring.

3. That, with appreciation of youth as the character forming period, continued effort be made to influence it for the Christ-given work of missions. Bands of boys and girls are again commended, while attention is particularly directed to the importance of promoting plans of work by which those standing at the point where womanhood and childhood meet, may become enlisted as laborers together with W. M. U. and fitted for missionary responsibilities which in a few years must devolve upon them.

4. That, in view of earnest effort which is now being made by colored women for the promotion of Christian home-life, and in training members of their churches to have a part in mission work through ministry to their own people both here and in Africa, we extend as societies and individuals our sympathy and help. This may be given especially in the organization of missionary societies. That the spiritual betterment of the foreign population be a matter of deep concern, and towards them also an attitude of Christian helpfulness be maintained.

5. That emphasis be placed upon the value of missionary literature, with special reference to publications of the Sunday School Board, Nashville, those of the Mission Literature Department, S. B. C., the Foreign Mission Journal, Our Home Field, State religious papers, and Kind Words, the latter adapted to young people.

6. That Woman's Missionary Union aim to secure homes for children of such missionaries as have no relatives to whose charge they may be committed when

it becomes necessary for parents and children to be separated in order that the latter may have educational advantages.

7. That a committee be appointed consisting of State Vice-Presidents, W. M. U., to make all arrangements for the annual meeting of 1903.

8. That preparatory to the annual meeting, delegates and visitors be invited to meet the preceding evening for an hour of prayer.

9. That the Mission Topic Card be used as a daily reminder of mission work and the power of united prayer.



### TWENTY CHRISTIAN CENTURIES—Part III.

XI., XII., XIII. Centuries.—These centuries belong also to the Dark Ages, but are relieved by one bright feature. These are the centuries of the *Crusades*, the wars in which millions of men marched from Europe into Asia, with the sign of the cross upon their shoulders and on their banners. The object of the Crusades was to rescue the tomb of the Saviour from the Turks, and to drive them out of Palestine. It was an age of frequent pilgrimages to the Holy Land, and many were the indignities and hardships that the Christian pilgrims suffered from the Mohammedans. At last Peter the Hermit determined that it could be borne no longer, and began to travel over Europe, calling on princes and people to make war upon the tyrants. "Jerusalem," he said, "the Holy City, Jerusalem that Jesus loved, where He preached and where He died, is ruled by the infidel. The fair land where Jesus walked is trodden down by the Turk. The crescent of the false prophet is set up on mournful Calvary. The very tomb where our Saviour lay, and whence He rose from the dead, is desecrated by a Moslem temple. Rise ye against the enemies of the Christian name, and count it joy even to die for Christ where He died for you." Thus he pleaded, and by his eloquence aroused a universal enthusiasm. The greatest armies within the memory of man hurled themselves against the Turk. The wild enthusiasm of the Crusades enlisted even the children, and the thirteenth century saw the strangest of all strange armies marching out of Germany and France. No mailed soldiers were among them; no war horses nor chariots carried them; no deep cries of battle were heard; but, instead, there trudged along devoted hosts of children, young and tender, all unfit for the long journey, and most of them never to see home again. Yet, brave as men, the Children's Crusade started out for love of Christ, one hundred thousand strong, and, while their feet kept time, their treble voices sang the strains of the Crusaders' hymn.

XIV. Century.—It is said that the darkest hour is just before dawn. It was true of the fourteenth century. The Pope of Rome had usurped the seat of Christ as head of the Church. Images were freely used in worship. The priests claimed power to forgive sins, and even to sell "indulgencies" to do evil. In that dark hour, John Wyclif, "the Morning Star of the Reformation," arose. He protested nobly against the errors of the Papal Church; but his greatest work was the translation of the Bible into English, so that the people could read and understand it. That was the light that flashed upon the Dark Ages! The English people were Bible hungry, and gladly welcomed Wyclif's Bible, and read it, although they were forbidden to on pain of excommunication. John Wyclif was condemned to martyrdom, but he escaped, and finally died peacefully in his bed. His enemies were so bitter, however, that they dug up his body after it was buried, burned it, and threw the ashes into the river Avon. But "the Avon to the Severn runs, the Severn to the sea." And so the doctrines of Wyclif were soon to be diffused through all the earth.

# Band Department.

Edited by Miss F. E. S. HECK, Raleigh, N. C.

## TRAVELLER'S RECITAL—No. 6.

### HOME MISSIONS IN AMERICA.

1. Hymn—My Country.

2. Bible reading—"Thy kingdom come." How? Titus 2: 11-14; John 14: 14; Phil. 2: 10, 11; Ps. 2: 8; Matt. 28: 18-20. When? Rev. 22: 17; 2 Cor. 6: 2; Ps. 113: 3. Where? Matt. 24: 14; Dan. 7: 27; Luke 13: 29. To whom does it come? Ps. 22: 27, 28; 102: 15; Ps. 86: 9; Ps. 72: 8-19. (Last reference to be read in concert.)

3. Prayer.

4. Hymn—There is a fountain filled with blood—733, Gospel Hymns, 1-6.

5. Little Workers.

There's always work in plenty for little hands to do,  
Something waiting every day, that none may try but you;  
Little burdens you may lift, happy steps that you can take,  
Heavy hearts that you may comfort for the blessed Saviour's sake.  
There's room for children's service in this busy world of ours;  
We need them as we need the birds and need the summer flowers;  
And their help at task and toiling, the Church of God may claim,  
And gather little followers in Jesus' holy name.  
There are words for little lips, sweetest words of hope and cheer;  
They will have the spell of music for many a tired ear.  
Don't you wish your gentle words might lead some souls to look above,  
Finding rest and peace and guidance in the dear Redeemer's love?  
There are orders meant for you; swift and jubilant they ring.  
O the bliss of being trusted on the errands of the King!  
Fearless march in royal service; not an evil can befall  
Those who do the gracious bidding, hasting at the Master's call.  
There are songs which children only are glad enough to sing,—  
Songs that are as full of sunshine as the sunniest hours of spring.  
Won't you sing them till our sorrows seem the easier to bear,  
As we see how safe we're sheltered in our blessed Saviour's care?  
Yes, there's always work in plenty for the little ones to do,  
Something waiting every day, that none may try but you;  
Little burdens you may lift, little steps that you may take,  
Heavy hearts that you may comfort, doing it for Jesus' sake.

6. New Americans. Paper. (Landing of an immigrant ship. See Journal, February, 1902.)

7. Hymn—Christ receiveth sinful men—No. 331.

8. The Remnants of a Nation. Paper. (The Indians in Indian Territory. See Journal, March, 1902.)

9. Our Country for Christ. Recitation.

Jesus, gracious Saviour, bend  
From Thy majesty on high,  
To our weakness condescend,  
Listen to our earnest cry;  
Harvest fields gleam white to-day,  
Fit us for Thy work, we pray.  
Where our cities smiling stand,  
Many templed, rich and great;  
Sin and want go hand in hand,  
Souls are starved and desolate;  
May Thy children's mission be,  
There to make Thy Gospel free.  
Mountains veined with precious ore,  
Guard our prairies, vast and wide;  
By our rivers' fruitful shores,

Inland fleets and navies ride,  
Oceans on the east and west  
Bring their wealth at our behest.  
All our greatness, oh, how vain!  
All our wealth, how poor, how base;  
Unless Thou, O Lord, dost reign,  
And bestow Thy quickening grace;  
Vain their building, who disown  
Christ, the sure foundation stone.  
Gird Thy Church, O Lord, with power;  
Lead it forth a conquering host,  
That our country's priceless dower  
To Thy kingdom be not lost;  
And may this our glory be,  
Christ doth reign from sea to sea.

10. A Nation in a Day. Paper. (Oklahoma. See Journal, April, 1902.)

11. Alphabetical Examination. Exercise for whole Band. (Have benches arranged as for a class in school, with "head" and "foot" and "cutting up and down." Teacher asks questions as, *What country about which we have studied begins with L?* Tell name of missionary beginning with T., etc., etc. This will be intensely interesting if the questions are asked rapidly and answers given in same manner. If more convenient, the Band may be divided into two "sides," seeing which will stand longest, as in a spelling match.)

12. Closing Hymn—Work for the night is coming—No. 14.

13. Closing Prayer.



### MANUEL AGUAS—A HERO.

By V. F. P.

For the whole fifteen hundred miles of our Southern border, Mexico is our neighbor. We are a Protestant country. Since Cortez landed in Mexico in 1519 that land has been priest-ridden, Rome its ruler. With fire, torture, blood-hounds and swords the Spaniards made their conquests of Church and State.

Las Casas, the good friar, the only apostle of mercy, wrote of the atrocities he was powerless to prevent: "With mine own eyes I saw kingdoms as full of people as hives are of bees, and now where are they? \* \* \* Almost all have perished. The innocent blood which they had shed cried out for vengeance; the sighs, the tears of so many victims went up to God."

The first printing press in the New World was set up in Mexico City, in 1536, but any mention of Bible translating or printing is not made till 1831. Then eight Mexican priests prepared a version; the priests, however, seemed divided about the propriety of circulating it. It was put out of the reach of the ordinary reader by its price, and the rules attached to buying it.

When war broke out in 1846 with the United States, our soldiers carried Bibles in their knapsacks, and they dropped the seed of the Gospel among the natives. Miss Melinda Rankin followed as pioneer missionary.

A priest, Francisco Aguilar, began to ponder these teachings, and in 1865 gathered together a little Protestant congregation. He soon died, a victim to Rome's cruelty, but the work went on.

Soon a printing press was set up secretly, under Rev. H. C. Riley, of the Protestant Episcopal Church, a native of Chili. At once he began to issue pamphlets, the first of which, "The True Liberty," in especial opposed the errors of Rome.

At that time the most popular preacher in the cathedral and the Church of San Francisco was Manuel Aguas, a Dominican friar, over whose words thousands hung entranced, a violent persecutor of this new heresy. He was born in Mexico in 1822, and had studied medicine for several years, as well as theology.

A brother priest gave him the pamphlet, "The True Liberty." He was called upon to answer at a public meeting this bold challenge.

To prepare himself he took the tract home and sat up all night reading it. Then he opened the Bible set aside for the traditions of the Church. He was pierced to the heart. He wept. He prayed. He visited the Church of Jesus, and at last confessed unto salvation.

He foresaw the consequences, but he was loyal to his newly-found Lord. "With all sincerity," he wrote afterwards, "did I follow the errors of that idola-

trous sect (Rome) and imagined Protestantism, or true Christianity, to be, as it were, a pestilence that was coming to make us, in Mexico, more unfortunate than ever. I consequently opposed its doctrine with all my power. I sincerely thought that in so doing I not only did good service to my native land, but also gained merits to aid me in obtaining everlasting glory! How unfortunate was I! I knew that Jesus Christ had died for us; but that most precious belief was to me obscured, because from childhood I had been taught that besides the merits of the Redeemer, meritorious works of men were also needed. As if, forsooth, the sacrifice of Calvary was not enough to save the soul that truly trusts in it. Being imbued with these Romish errors it is not strange that I should oppose and attack true Christianity; that I should frequently declare against it in the pulpit; that I should go to the confessional in search of a remedy for my spiritual evils; and as one precipice leads to another, I prayed to the Virgin Mary and to the saints, and endeavored to gain all the indulgences possible; all which practices offend and tend to dishonor Jesus, our generous Saviour.

"As a natural consequence, I had not obtained peace for my soul; I doubted of my salvation, and I never believed I had done sufficient work to obtain it."

The next time the Church of Jesus met, their former bitter enemy was in the pulpit preaching the faith he had persecuted.

The stir was tremendous. He was very bold in his preaching, and his ability, enthusiasm and popularity were most aggravating to his former associates. For the Roman Catholic Church in Mexico differs vastly from that church here. There the priests are greatly inferior as a rule to those here. Stripped of their power by the enactments of 1857, they are not respected by the people, who have a sort of reverence only for the saints. There is little difference between the old heathenism and their so-called Christianity, except that they do not offer human sacrifices.

The ability of such a man as Manuel Aguas was most noticeable. The archbishop excommunicated him before an immense crowd in the cathedral. But he was not afraid. He stood among the people and even sought debate while the terrible curses were being solemnly recited. A few years before there would have been burnings on the plaza of his own convent, and had it been one of his associates he would then have taken part in the burning with joy.

He became still bolder, and wrote the archbishop a reply to his excommunication (a powerful paper that ought to be scattered over our land), which showed up the follies and lies of the Romish Church. It professes to give a conversation between Paul and the archbishop. The former visits the cathedral, witnesses the performances, condemns the heathen idolatries and learns to his surprise that he is finding fault with what some assert to be the most ancient Christian ordinances. He charged the priests and Church with all sorts of evil doings and immoralities.

This made complete separation from the Romish Church. "The most popular of her preachers, confessor to the canons of the cathedral, doctor and teacher of divinity, giving medical advice to the poor of the city, was so cast out by the greater excommunication, which was nailed to the doors of the churches and announced in the papers, that all his friends forsook him, and had it not been for the police the boys would have stoned him in the streets."

A storm of persecution raged. Houses were burned, men, women and children wounded. The number of Christians yet increased marvellously.

Aguas preached, as if inspired, Christ crucified as the only salvation from

sin. In the two chapels he had large audiences. Twelve times in one week did he preach. His whole soul was in the work.

For three years he labored, till mind and body could endure no longer. Illness seized him. Some thought he had been poisoned. In the spring of 1872, when only fifty years old, he died. His last sermon had as text: "Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you falsely for my sake. Rejoice and be exceedingly glad, for great is your reward in heaven." He was so ill the sermon could scarcely be finished, and he had to be taken from the pulpit, and soon he was dying.

When memory was failing some one asked in his ear: "Do you remember the blood of Christ?" "The most precious blood of Jesus!" he exclaimed. After he died a smile came on his face, which was still there as he lay in state in the chapel of St. Francis. Multitudes came to his funeral, many Romanists among them. His hearse had on it the open Bible as emblem.

He left a word for us in a letter written six months before his death: "I must say that all you who compose the true Church of Christ in that country neighboring to ours are partly to blame for our misfortunes. I know that you are true Christians; I know that you have imparted to Spain your generous protection; I know that you send your missionaries to remote parts of the world, such as Syria, where you generously and disinterestedly aid the Gospel work. Why, then, have you for so many years forgotten your brethren, who, by your very side, have been without the bread of the Divine Word? Why do you allow them to perish and sink, day by day, into deeper ignorance and fanaticism? It is well and good that you should exercise your charity with those people to whom you send the light of the Gospel, however distant they may be; but this is no reason why you should leave the Mexicans by your very side in the darkness of idolatry. I am sure that you and your friends will agree with me that it is necessary to do what is possible in order that the true religion may be extended throughout this, my native land. If you think on this subject with earnest prayer to God, your consciences will call upon you to fulfill this duty as Christians. God has not in vain bestowed on your wealthy church riches, nor in vain has He endowed you with generous hearts."



#### TO MONEY-MAKING MEN.

Listen, you men who are making money! There is a tendency on the part of the Christian man, when he begins to make money, to say: I can now live in a larger house. I can go into better society. Too often, acting thus, you place your children under that influence which is to them what Shechem was to Jacob. (See Genesis, 34th chapter.) What is the result? Your children at once begin to get worldly notions. They go into balls and dances and theatre. You expose your sons and daughters to companions who will lead them to perdition. I don't say you ought to deny your children education or anything which makes life bright and happy for them, but I do say when you have given your family a house according to your means and provided for the education, pleasure and recreation of your children, you ought to look upon *the increase of your prosperity* as a talent from God. You should use anything that is over and above what is necessary for you and your family for the service of God, accounting yourself as His steward and entrusted with His goods.

F. B. MYER.

RECEIPTS FOR FOREIGN MISSIONS

From August 15 to September 15, 1902.

ALABAMA.—Concord Ch., by R. N. E., \$5; Bethel Ch., by S. P. L., \$5; Bethlehem Ch., by J. G. S., \$2.50; C. A. Sammons, Charlton, \$2.30; Big Springs Ch., Unity Ass'n, by W. J. W., \$2.50; L. A. and Miss'y So. of Town Creek Ch., by Mrs. R. L. W., \$5; Sunbeam So., Gadsden, by J. G. D., \$40.38; Cuba Ch., by W. G. M., \$1.50; First Ch., Anniston, by J. F. P., \$102.25; Birmingham Ass'n, by M. M. W., \$77.31; Cuba S. S., by W. G. M., \$1.25. Total, \$247.99.

Previously reported, \$1,102.98. Total this year, \$1,350.97.

ARKANSAS.—Bass Creek Ch., by P. E. W., \$5.28; Mrs. J. M. Forrester, Helena, \$5. Total, \$10.28.

Previously reported, \$45.50. Total this year, \$55.78.

DISTRICT OF COLUMBIA.—"A Friend," \$10.

Previously reported, \$106.66. Total this year, \$116.66.

FLORIDA.—Antioch Ch., by B. C. W., \$2; David Smith Holt, 53 cents. Total, \$2.53.

Previously reported, \$132.11. Total this year, \$134.64.

GEORGIA.—Union Ch., by G. C. W., \$3.51; Blue Water Ch., by E. C., \$8; Moultrie Ch., by J. R. H. (J. C. Owen), \$175; John A. Cox, \$5.20; New Providence Ch., by B. J. C. (native missionary), Guyton, \$13.03; Mrs. Mary D. Jackson, \$25; W. M. S., Athens, First Ch., by B. L. H. M., Miss Price's Bible woman, \$45; Miss Kelly's Bible woman, \$33.50; Jackson Ch., by F. S. C. (Miss'y), \$41.66; L. M. S., Dublin Ch., by J. A. C., \$7.50; S. Y. Jameson, Treas. (Japan), \$3; Dr. Ayers, \$9.42; Med. Missions, \$49.85; Bible woman, \$26.50; Mrs. McCollum, \$4.18; Peyton Stephens, \$5; Miss Kennon, \$10; China, \$2, \$470; W. M. S., Pinehurst Ch., by Mrs. W. N. E., \$1; Philippi Ch., by J. A. C., \$3.56. Total, \$834.96.

Previously reported, \$2,845.14. Total this year, \$3,680.10.

KENTUCKY.—L. A. S., First Ch., by G. F. C., \$52.30; First Ch., Frankfort, by C. F. \$24.20; Visalia Ch., by J. L. Presser, \$2; J. G. Bow, Cor. Sec'y, \$1,018.49; Lynn Ass'n, by L. C. H., \$20; Central Committee, by Mrs. B. G. Rees, \$49.25. Total, \$1,166.24.

Previously reported, \$2,119.13. Total this year, \$3,285.37.

LOUISIANA.—Waskom Ch., by J. D. M., \$3.50; W. M. U., by J. G. Leach, 85 cents; Chesbro S. S., by L. M. C., \$1.50; S. S. Convention, Calcasieu Ass'n, by J. F. M., \$14.50; Sugar Town Ch., by J. F. M., \$1.10; Tangipahoa River S. S. Convention, by E. D. C., \$2.56. Total, \$24.01.

Previously reported, \$502.11. Total this year, \$526.12.

MARYLAND.—Franklin Square Ch., by F. E. W., \$100; Brantly Ch., by C. W. W., \$17.50; B. Y. P. U. Jr., Scott St. Ch., by H. W. K. (Maynard chapel), \$5; Harry W. Kemp, Baltimore (Maynard chapel), \$5.70. Total, \$128.20.

Previously reported, \$652.81. Total this year, \$781.01.

MISSISSIPPI.—Carson Ridge Ch., Kosciusko Ass'n, by L. W. M., \$1; Immanuel Ch., Meridian, by C. G. E., \$6.85; Hickory Springs Ch., by G. W. S., \$10.85. Total, \$18.70.

Previously reported, \$717.80. Total this year, \$736.50.

MISSOURI.—Missouri Baptist Ass'n, by E. H. S., \$261.16; E. H. Sawyer, Treas. (Miss McMinn, \$17; McMinn Home, \$10.50), \$219.21; Six Mile Ch., by J. F. C., \$8; Julia Periman, for Ch., \$1.75. Total, \$490.12.

Less \$3.67 credited to Dexter Ch., by mistake—\$486.45.

Previously reported, \$1,018.25. Total this year, \$1,504.70.

NORTH CAROLINA.—H. C. Bridger, Bladenboro, \$150; Walters Durham, Treas., \$1,250; Macedonia Ch., by W. E. J., \$1.70; Arlington Ch., by J. A. D., \$5; Chaney's Hill, by J. A. D., 45 cents; Clear Creek, by J. A. D., \$1; Friendship, by J. A. D., \$5; Hopewell, by J. A. D., \$2; Howell's, by J. A. D., \$2; Long Creek, by J. A. D., \$1.82; Thanniels, by J. A. D., \$1; Pleasant Plains, by J. A. D., \$2; Twelfth St., Charlotte, by J. A. D., \$7. Total, \$1,428.97.

Previously reported, \$440.21. Total this year, \$1,869.18.

SOUTH CAROLINA.—First Ch., Gaffney, Broad River Ass'n, by A. C. C. (Geo. F. Hambleton), \$24.51; Pee Dee Union, by H. M. A., \$3.40; Clear Springs Ch., by J. L. S., \$2.20; Oak Grove Ch., Spartanburg Ass'n, by H. L. B., \$3.65; Poplar Springs Ch., Spartanburg Ass'n, by H. L. B., \$4.65; S. Barrow Swamp Ch., Florence Ass'n, by E. Anderson, 89 cents; Lower Macedonia Ch., Chesterfield Ass'n, by B. S. F., \$1.50; Beulah Ch., Abbeville Ass'n, by S. N. S., \$1.50; W. M. S., Edgefield Ch., by O. S., \$5.10; Sunbeam So., Edgefield Ch., by O. S., \$3.60; Cherokee Ave. Ch., Gaffney, by C. J. H., \$19.23; Dry Creek Ch., Ridge Ass'n, by S. W., \$7.68; Sardis Ch., by E. E. H., \$3.05; Bd. R. Ass'n (W. E. Crocker), by W. L. G., \$102.05; Wassamasaw Ch., by S. E. L., \$1.50; Abbeville Ch., by D. R. M., \$57.08; Ridge Spring S. S., by W. T. D., \$11; J. P. Kilgore, C. C., Bishopville, \$1.35; Johnston Ch., by S. J. W., \$20; Union No. 2, Orangeburg Ass'n, \$27.85; S. S. Union, G. Pond Ch., by H. H. H., \$3.74; Welch Neck Ch., by Mrs. J. S., \$2.87; W. M. S., Cen. Com., by Mrs. J. S., \$182.37; Elim Ch., by M. B. M., \$15; Black River Union, Santee Ass'n, \$34.95; Cannon St. Ch., by A. J. N., \$5; Union Meeting, Piedmont Ass'n, \$4; Goose Creek, Charleston Ass'n, by L. W. M., \$1.17; W. M. S., Union Ch., by J. R. K., \$5.60; Union Ch., by J. R. K., \$1.85; Little River Ch., Fairfield Ass'n, by E. E. R., \$3; Union Co. Ass'n, by L. M. R., \$3.25; E. M. Royall, Mt. Pleasant, \$2; Bethesda Ch., Union Co. Ass'n, by S. L. D., 81 cents; Waccamaw Ass'n, by A. M. A., \$3.64; Pee Dee Union, Lake Swamp, \$4.17; Durbin, Laurens Ass'n, by C. H. R., \$2.79; Highland Home Sunbeams, by C. H. R., \$5.37; Black Swamp Ch., by J. M. B., \$4; Mt. Paran Ch., Bd. R. Ass'n, by E. R. S., \$4.80. Total, \$597.22.

Previously reported, \$2,406.73. Total this year, \$3,003.95.

TENNESSEE.—Union Ridge Ch., by B. I. S., \$7.20; Big Rock Ch., by W. B. H., \$2; W. M. Woodcock, Treas. (Mrs. Maynard, \$1; Sup. Native Woman in China, \$10), \$173.74; D. H. Frank, \$5. Total, \$187.94.

Previously reported, \$758.66. Total this year, \$946.60.

TEXAS.—J. B. Gambrell, Supt., \$164.66; Dewey Praise Ch., by G. W. G., \$7; Lamar Co. Ass'n, by T. J. A., \$18.78; L. A. S., Amarillo Ch., by Mrs. T. A. S., \$25; Brazos Valley Ch., by F. C. W., \$2.10; Hillsboro Ass'n, by J. B., \$1; M. J. Dean, Tyler (Ho Lip Cheen), \$25; Ladies', No. 2 So., First Ch., Waco, by Mrs. L. A. R. (Miss Whilden's blind girls), \$12.50; Kirk Co., Limestone Co. Ass'n, by G. L. J., \$20; Montague Ass'n, by J. M. R., \$2.05; J. B. Gambrell, Supt. (native Bible woman, from Mr. and Mrs. Parks, \$7.50; Eliza McCoy estate, \$800), \$1,201.09. Total, \$1,479.18.

Previously reported, \$1,575.94. Total this year, \$3,055.12.

VIRGINIA.—Drakes Branch Ch., by N. L. S., \$12; Y. P. S., Enon Ch., Valley Ass'n, by Miss M. L. C. (Chinese girl, Mrs. Hartwell's

school), \$10; C. R. Guy, Richmond, \$50; Mrs. Bates (Ah Ying), \$25; by Miss Bates (blind girls with Miss Whilden), \$5; B. A. Jacob, Treas., \$2,000. Total, \$2,102.

Previously reported, \$4,078.70. Total this year, \$6,180.70.

INDIAN TERRITORY.—Erin Springs Ch., by W. T. C., \$2.50; Bethel Baptist Ass'n, by J. W. C., \$11; Mt. Pleasant Ch., by W. T. M., \$6. Total, \$19.50.

Previously reported, \$22.65. Total this year, \$42.15.

OKLAHOMA.—Tecumseh Ch., by L. L. S., \$2.05.

Previously reported, \$18.84. Total this year, \$20.89.

#### AGGREGATE.

Total this month, \$3,746.22.

Previously reported, \$21,480.32.

Total this year, \$30,226.54.

On hand May 1, 1902, \$5,469.19.

Expenditures since May 1st, \$74,183.36.

Indebtedness, \$38,487.63.

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